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KOBE COLLEGE FORTIETH ANNIVERSARY NUMBER.

CONTENTS.

COMMENCEMENT EXERCISES.
JAMES HORACE PETTEE.
FORTIETH ANNIVERSARY EXERCISES: A SKETCH IN PEN AND INK.
BELLE WILSON PETTEE.
STUDENTS' CONGRATULATORY ADDRESS.
CHITOSE KUROHA.
THE PAGEANT.
GERTRUDE WILLCOX WEAKLEY.
ALUMNAE DAY.
CHARLOTTE BURGIS DEFOREST.
PRAISE MEETING. TOKI FUJITA.
BOARD OF MANAGERS. OTIS CARY.
HISTORICAL SKETCH.
STATISTICS OF STUDENT BODY.
ON THE CONFIDENCE OF OUR CONSTITUENCY.
STATISTICAL CHARTS.
REGULAR BUDGETS, 1876–1915.
KOBE COLLEGE LAND & BUILDINGS.
LEGACIES & GIFT FUNDS.
GENERAL NOTES.
PERSONALIA.

The Thirty-third Commencement Exercises of Kobe College.

The thirty-seven young ladies, five of the College and thirty-two of the Academy, whose names were on the graduating program on the evening of March 28 will always be glad they belonged to the class of 1916, as it brought their commencement in close conjunction with the institution's celebration of its fortieth anniversary.

The floral decorations were fine, there was a large and appreciative audience, and the exercises, from Miss Kujiraoka's opening organ solo, a selection from Mendelssohn, to the piano and organ duo by Misses Yamaguchi and Sugiura, and the benediction by Pastor Yonezawa, of Kobe church, were of a high order of excellence. The chorus singing was much enjoyed. Miss Watanabe's excellent valedictory could be heard as well as seen, and Mr. Miyagawa's stimulating address gave a comprehensive review of the great advance in the matter of woman's education, Japan has witnessed since Kobe College began its beneficent work.

It was interesting to note that, while sixteen of the thirty-seven girls were from Hyogo prefecture, in which Kobe is situated, five were from Okayama, two each from Aichi, Shiga and Tokyo, and one each from ten other prefectures, including Osaka-fu. The presentation of diplomas was by the new principal, Miss DeForest, and the prayer was

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offered by her predecessor, Miss Searle, another happy combination that must have been peculiarly pleasing to the graduating class of *Taisho go nen* (Fifth year of the present Emperor's reign).

JAMES H. PETTEE.

A Sketch in Pen-and-Ink.

THE TIME. Half past one of a glorious afternoon in late March, in the year of our Lord 1916, and of Taisho the Fifth.

THE PLACE. The spacious chapel of the fine Administration Building of Kobe College.

THE OCCASION. Pupils, teachers, parents, alumnae, friends gathered to do honor to the College on its fortieth anniversary; to the American and Japanese teachers of bygone days, who had laid the strong foundations, and to those who, following after, had built the fair superstructure; to rejoice with the loved principal, Miss Searle, who, after thirty-three years of faithful, efficient work, during twenty-three of which she had borne the burden and responsibility of the principalship, was, to-day, to receive the well earned title of Principal Emeritus, and pass on to her younger associate the headship of the institution; and last, but not least, to witness the inauguration of the new principal, Miss DeForest, who has already given ten years of efficient, loving service to the College.

On that platform was gathered a group of men and women representing the best things in the Christian education of Japanese girls and young women. Dr. Cary, President of the Board of Managers, whose life in Japan nearly coincides with that of the school we honor; Dr. Harada well known in three continents as the honored head of Doshisha University, with all that stands for; the retiring and the entering principals; Dean Kimura, who brings the culture of both East and West, and a wide experience in educational lines, to his comparatively new position on the faculty; Rev. Mr. Yonezawa and Rev. Mr. Imaizumi, earnest, able pastors of two of the Kobe *Kumi-ai* churches, and shepherds of this flock of Christian girls and teachers.

The share the students took in the program added much to the delight of all present, the opening organ and piano duo was much appreciated, the antiphonal recitation of the grand old 90th Psalm and selections from Isaiah, was well done, but the crowning glory was Mendelssohn's magnificent chorus, "He, watching over Israel," and those young women, under the skilful leadership of their youthful conductor, Miss Harrison, touched all hearts with their solemn hymn of praise.

Dean Kimura's interesting historical sketch revived the memories of bygone days, brought before us the faces of the loved and the honored women who have passed over, and Dr. Harada's address emphasized the fact that the history of the College is almost identical with that of the modern Christian education of Japanese girls, and that the duty of the present generation and alumnae is to carry on to the girls of the Far East, what they themselves have received from the women of the West.

Dr. Cary, representing the Woman's Board of Missions of the Interior and the Board of Managers, in a few well chosen words, conferred on Miss Searle the title of Principal Emeritus, and, with the call to Miss DeForest to the headship of the College, passed over to her a bunch of keys as symbolic of the responsibilities of her new position.

Miss Searle, tall and dignified, serene and gracious, referred fittingly to the helpful advice she had received from her predecessor, Miss Brown, to her gratitude to her coworkers of both nationalities, and to the proven fitness of her successor for the task she gladly committed to her keeping. With joy and thankfulness we saw "our Charlotte," a daughter of the Mission, born and bred in Japan, educated in America, an honored graduate of Smith College, a happy combination of her sainted father and mother, with

queenly grace and dignity, receive the charge from her honored predecessor, the friend of her childhood, and accept, with characteristic modesty, the honor and the burden of the office.

After the earnest inaugural prayer by her pastor, Mr. Yonezawa, congratulatory messages and telegrams were read from the W.B.M.I., from sister institutions, from officials and friends, and pupils and alumnae, and the formal exercises were brought to a fitting close with the singing of the doxology and the benediction. The audience immediately adjourned to an enjoyable reception, with the meeting of friends, old and new, over the inevitable cup of tea, in the school parlor and its adjoining class rooms.

The beautiful day was brought to a beautiful close by the Japanese supper in the "upper room" of the Domestic Science Building, and the pageant of the evening, but that is another story.

(Mrs.) BELLE W. PETTEE.

Students' Congratulatory Address.

We, all the students, are glad to have the honor of attending these exercises, and also that we are given the privilege of offering our hearty and sincere congratulations, first, to the Woman's Board of Missions and the Board of Managers, then, to our principal and principal emeritus and the faculty, on celebrating the fortieth anniversary of our college. We have also come together to do honor to the countless benefactors, we have built us up to what we are. This fortieth anniversary is not remarkable as commemorating any memorable length of days, but as commemorating the work which our college has done these years. Really, our school is one of the largest and best in Japan, and it is natural for us to be proud that, since her foundation, she has grown greatly spiritually, as well as materially, to the present prosperity.

She has already sent out more than thirty times, alumnae, whom she has educated in knowledge and in spirit through Christ, and they are scattered almost everywhere in our country, and are working to enhance the love and truth of Christ.

It was before Japan had begun to realize the necessity of higher education for girls that our colleges was established by those who were "looking unto Jesus," and who wished to give, not formal education, into which modern educators are apt to fall, but to make girls women of character and accomplishments with excellent insight.

As the spirit of Christianity will some day encompass this earth, so will the spirit of Kobe College, which is founded in the name of Christ, influence the whole East, as well as Japan. There may be many vicissitudes and changes in the future, but, as our heavenly Father protected us with his merciful and tender hands, surely He will guide us and help us in the future. Again, we are glad that we have met on this happy day, and also, we shall look at the future with hearts full of hope and gratitude.

When we celebrate the birthday of the College that we love, and of which we are proud, at the same time we hope that she will exist without end, and also hope that our College, as in the past, will continue to make every student a woman of culture, a woman of intellectual resource, a woman of refinement, with good taste, in the future. But our greatness should not stop here. To-day we feel our responsibility more deeply. We must grow, and present greatness and prosperity ought not to be taken as an attainment of our end. We ought to keep our ideals far distant. We must see the need of the time, and must realize that it is our duty to give light to the darkness that has been caused by this terrible European war.

To add to our happiness, we are given, to-day, the new principal and the principal emeritus, and this celebration ushers in a still greater period of growth and

prosperity of our College, in the truest sense of the word. To-day, therefore, marks, really, the beginning of the new school life that is to come.

For the students,

(Miss) CHITOSE KUROHA.

The Pageant: Kobe College in Song and Story.

Pageants representing historical events, have frequently been given in America, but this one, at Kobe College, was, so far as we know, the first in Japan. It not only gave much pleasure and inspiration to the large audience that witnessed it, but, also, reflected great credit upon those who planned it and those who carried it out.

When higher education for girls was a new thing in Japan, it was important for the young students to tread very sedately the path up the hill of learning, in order to avoid criticism. Now, Kobe College has made its place sufficiently to allow the girls to be a little more free in expressing themselves, without being misunderstood, and their bright, alert ways were pleasing to see.

With the blast of a trumpet the three heralds came briskly in, before each scene. One tripped lightly to the front, to announce what was to follow, while the others took their stand in the background.

The first scene showed the Monthly Concert of Prayer for Missions, in Brookline, Mass., in 1828, where, as the collection had been taken up in a Japanese basket, it was voted to use the money for mission work in this closed kingdom, when it should be opened to the gospel. So, this became the first protestant missionary offering for Japan. This scene was represented by missionaries, and the only adverse criticism heard, was that "the singing was too good for an ordinary prayer meeting."

As soon as the curtain was drawn, after this and each succeeding part, some musical selection was given by students, or others. Mr. and Mrs. Cobb, and Mrs. Hess, of Kyoto, favored us, and Mrs. Veryard, of China, who not only played the piano, but took other parts. All were glad that both Mrs. Veryard (Louise DeForest) and Mrs. Olds (Genevieve Davis) could be present and take part. In one of the intermissions we heard a selection from a kinder symphony, such as Miss Torrey once trained.

The second scene showed the meeting of the Executive Committee of the Woman's Board of Missions of the Interior, in Chicago, when it was voted to start a school for girls in Japan. This was given by some of the Japanese teachers. Their English was good and their bearing dignified, as befitted the importance of the occasion.

The Student Volunteer Movement, many of us were surprised to learn, probably began when Dr. Holbrook interested a small group of pupils at Mount Holyoke College, in coming as missionaries to Japan. We were shown this little gathering. Several of them eventually came to the field, and a relative of one of her band, later, started the world-wide Student Volunteer Movement. Of Miss Cora Stone, who came to Kobe College, we saw the touching scene where she told her invalid mother they wanted her to leave for Japan in three weeks. The sadness of this was relieved by an amusing incident, when she arrived in Kobe. "Were you sea sick?" was the question asked her by the welcoming group of students from the school. She replied, "I surely was."

We were shown scenes in the life of a Japanese teacher who came to them after losing her position in another school, because of her being a Christian.

An eager group of girls appeared before their teacher, desiring to start a neighborhood Sunday-school, because of the inspiration they had received from reading the life of Elizabeth Fry. The "*sodan*" (conference), caused ripples of laughter to pass over the audience, because of the effective imitation of a foreigner's Japanese. These Sunday-schools

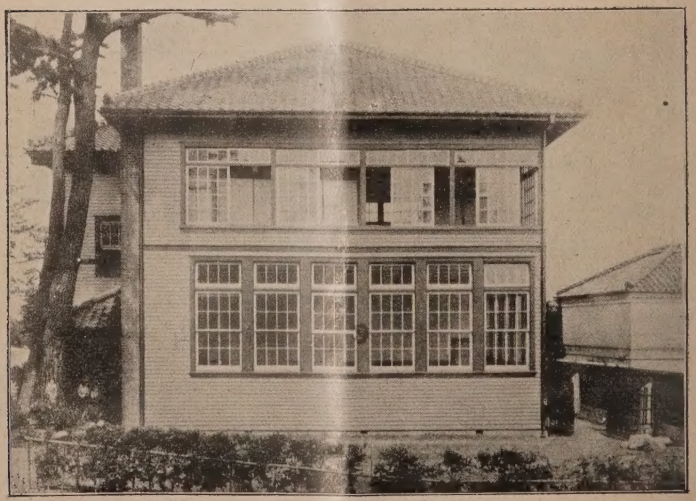
FROM THE KOBE COLLEGE PAGEANT.

A dormitory scene of the early days, when the advent of callers at an inauspicious hour meant the sacrifice of a student's organ practice period. Three visitors are represented, one calling on Miss Brown, one, a student's guardian, inquiring after her welfare, and one, the father of a prospective dormitory pupil who, on leaving, gives the Japanese teacher a contribution toward a new dormitory.

The Spirit of Service having been found to be the great co-ordinator and user of all the other good Spirits in the world's work, is chosen for the crown by the Maiden typifying Kobe College.

THE FACULTY & THE FIRST GRADUATING CLASS OF THE "KOBE GIRLS' SCHOOL," 1882.

Miss Talcott is in the center. The class numbered twelve; of the nine living at present, several are distinguished in lines of Christian service.



THE HOUSEHOLD ECONOMICS BUILDING.

This building, the last addition to the equipment of Kobe College, was one of the first buildings erected from the W.B.M.I. Golden Anniversary Fund. It was dedicated by Mrs George M. Clark, President of the W.B.M.I., on her tour of the Orient, in May 1914.

have since done great good, not only to the children of Kobe, but to the students, who have conducted them.

To show the beginnings of the Student Government Association, they represented the first meeting of that body, the chief discussion being on the pros and cons of early rising.

But when the life of the students in the dormitories was taken up, the girls were in their element, and whether discussing their studies while doing domestic work; reporting their first efforts at using English, when one of them, after running into a foreign teacher, could think of no better apology than, "Thank you"; or, going to the matron with their requests for leave of absence, pocket money, etc., their representation of the scene was perfect, and much appreciated.

The last scene, in the first part, was the procession of alumnae. This consisted of about twenty maidens, beginning with the formal, demure daughters of the early days. These were followed by those typical of the successive years, in various styles of dress and hair arrangement, down through the beginnings of the "*hakama*" (pleated skirt), and other styles of the present day. We wanted to keep them longer to study them. It is to be hoped they were photographed.

The second part of the program was a "symbolic representation" entitled "The Spirit of Kobe College." It was opened by a daughter, coming to her mother, bearing a wreath of roses with which she was to crown the spirit that best represented her ideal in life. When the three heralds had all shared in the announcements, and the maiden's good angel and her bad angel had come as near her as possible, and had all the share they could in the decision, the other spirits came, in succession.

First, Wisdom entered with many words of counsel, and accompanied by Domestic Science in a big apron; Biology, dressed like a great fly with gauzy wings; Botany, a flower maiden, etc. Then came Music, Beauty and Grace, each charming in appearance, and graceful in every movement. The spirit of Wealth was almost too pompous to attract the girl; while her attendants repelled. Mirth, followed by the Tennis, Basket Ball, and Gymnastic Girls, almost won her, but still she waited to see the spirits of Home and Patriotism. This last was followed by people representing various classes of society, who formed themselves into a beautiful figure of two great Japanese flags, crossed. The maiden had almost yielded the crown to Patriotism, when the next spirit entered. This was Service, or Love, who had with her Toil and Sorrow, Sacrifice and Loneliness. Though these seemed too serious as they came in, at the touch of Service their somber cloaks fell off, and they stood forth in attractive raiment. The girl decides to bestow her crown here. Service calls about her all the other wise, and graceful, and happy spirits, and as she receives the crown, both the maiden and the audience are impressed with the worth and joyfulness of Service.

(Mrs.) GERTRUDE WILLCOX WEAKLEY.

Alumnae Day at the Anniversary.

It was an innovation to give a whole day to the Alumnae Association, but it proved a good thing. The exercises had their two faces—one toward the past, one toward the future.

LOOKING BACKWARD.

For the past we borrowed the farseeing spectacles of Miss Searle, Dr. Harada, and Mr. Yamanouchi, who introduced us to the early days in 1883, when there were only two buildings and two Japanese teachers. President Harada's diary told how he, then a senior in Doshisha Theological School and bearing the name of Kamada, was taken out by Rev. Takayoshi Matsuyama (then pastor of Kobe Church) and Dr. Neesima,

to walk in the Kyoto park, and earnestly labored with about taking up the call to teach in the "Kobe Girls' School." Mr. Kamada accepted, completed his theological course by examination, and served on the Girls' School faculty for two years before he became pastor of the Kobe Church. In those days the school had an *iroha* (A-B-C) class for little pupils, but Mr. Kamada's branches were such as astronomy and the history of civilization; and for his labors he received the then sufficient, if hardly munificent, salary of fifteen *yen* a month.

The first graduation Miss Searle attended was in July, 1884, the second graduation in the school. Its great innovation was that while reading their essays, the eight members of the graduating class were allowed to stand in their seats (back to the audience), instead of sitting, as was done the year before. The world does move. But the earnest spirit of the older students has certainly not been surpassed; for when, by a strange coincidence, the American teachers were all away at mission meeting, and the Japanese teachers also were absent from illness, or other cause, the six graduate students dropped their own studies and conducted the classes for the younger pupils till the teachers came back.

The alumnae, for their reminiscences, divided the school history into periods according to the principalship:

1. Miss Talcott's era, 1875—1880 (and 1882—3) represented by Miss Barrows and Miss Watanabe, who told us that, in those days, the chapel exercise was a general Bible class, and that dictionaries (presumably Japanese-English) were so expensive that there was only one is the school.

2. Miss Clarkson's (Mrs. Cady's) era, 1880—82, of which the most striking story was her novel method of discipline, in tying one girl to her apron-strings as a cure for the sulks.

3. Miss Brown's era, 1883—1892, in which the steady growth of the school justified the development (in 1891) of the college department

4. Miss Searle's era, 1892—1915, so long that it had to be divided into three sections for reminiscences, and even then did not receive full justice for the far-reaching developments it had witnessed: new courses, new buildings, new equipment, government recognition, and an approximate doubling of the student body.

At the close of the backward look, gifts of small alarm clocks, bearing the school trefoil, were made, with documents of appreciation, to the seven present teachers, who had been in the school for ten years or more: Miss Searle, Miss Hoyt, Mr. Kimura (Japanse literature), Mr. Taguchi (mathematics), Mrs. Kokumai (sewing teacher and matron), Miss DeForest, and Mr. Nakagawa (Japanese composition).

Looking Forward.

For our future glances we borrowed Mr. Yonezawa's flying-machine, as this spirited pastor of the Kobe Church (husband of one alumna and father of another) took us in rapid flight to see our up-to-date dormitory on the Tor Hotel or some adjacent site, our dean's residence and professors' houses, up the hill, behind us, and a new social center for religious work built in the place of the questionable hotels northwest of us, to be driven out of business by our influence. We saw also a theological course for women, either in the college or in the Woman's Evangelistic School, for students from the college, and the splendid vision of extension evangelistic work from the college, among distant, scattered groups of alumnae in isolated places where spiritual touch with other Christians is rare.

"Don't take three years to raise your thirty-thousand *yen* endowment fund—do it now! And then go to work at these other things," said Mr. Yonezawa. But the raising of this fund, the Alumnae Association's memorial of the fortieth anniversary, is no easy task; it is by far the largest thing the association has yet attempted, and it will take cour-

age and work to push it through. At the close of the meeting, when the list of pledges and gifts already received, was read, and new pledges were offered, it was found that seventy-two hundred *yen* was already secured. The largest individual gifts were one thousand *yen* each from two alumnae. The enthusiasm and earnestness of the occasion was deeply felt; for it meant not only loyalty to the school of their youthful love, but loyalty to the Christian principles for which Kobe College stands.

(Miss) CHARLOTTE BURGIS DEFOREST.

The Closing Praise Meeting.

At the close of the last day of the fortieth anniversary, a meeting was held in Kobe Church. It was given by the four Congregational churches in Kobe, to express their thankfulness for the existence of our college, and their hopes for our prosperity. The place was not filled, but with deep, quiet eventide, the hearts were drawn nearer to our Father.

Some extracts follow from the talks given by six gentlemen.

Education is never complete without the influence of Christianity. Christian parents must break the tendency to take the government schools as the prime educational place for their children, and, then, if they cannot pass the examination, to take the mission schools as their second choice.

Now, what if there were no Doshisha! There would never be Revs. Ebina, Miyagawa, nor other such men. And what if there were no Kobe College! There would be no good wives for the active members in the Japan mission field. For this reason, too, there must be a deep thankfulness for those forty years which produced the present days.

Forty years ago, a tiny group of girls marched to church every Sunday morning; that aroused curiosity, which led a man to find the church and his Savior. Now he is one of the most experienced public school principals in Kobe.

There are many remembrances to be thankful for, yet there are only a few people, in comparison with those forty years hardships and works, while there ought to be an overflowing congregation. The wayside grasses and stones will cry for thy forbearance, diligence and honor, and God will appreciate what thou hast done, thou Kobe College.

In replying to these remarks, Miss Searle, our principal emeritus, expressed thanks for all the helps and thrills the churches gave, and said that once more she consecrated her life for the future of college, church, and Japan.

One of our first graduates, Miss Watanabe, the president of Japan Woman's Missionary Society, spoke briefly of how she spent her school days, and how she became a Christian. Earnest prayers by Miss DeForest, our new principal, and Miss Oda, one of our teachers, followed.

(Miss) TOKI FUJITA.

The Board of Managers of Kobe College.

So far as the Mission records show the lineage of this Board, its earliest ancestor seems to have been brought into being by the Mission's adoption, in 1874, of a by-law requiring the appointment of a Committee on Schools. The first Committee, appointed the next year, consisted of Drs. Gordon, Neesima, and Davis. At a special meeting in 1877, a "Visiting Committee for Schools" was appointed. This seems soon to have absorbed the other, and its election was required by the Mission Constitution of 1879. It continued to be chosen annually until 1891. The Constitution adopted that year required the appointment of "The Advisory Committee for the Kobe Girls' School" to "consist of five members, whose duty it shall be to consider and advise on all questions relating to the School, which may be referred to them." The members chosen that

year were Messrs Davis, Learned, Hill, Misses Daughaday and Meyer.

With the growth of Kobe College it seemed desirable that there should be a more complete organization, and also that the Japanese should be asked to share in its management. As representatives af the W.B.M.I. visited Japan in 1906, it was possible to consult with them over plans that led to the establishment, that year, of a Board of Managers, consisting of twelve members (besides the principal of the College, who is *ex officio* a member), two of whom must be alumnae of the institution. These members are appointed by the Executive Committee of the W.B.M.I., on nomination by the Mission.

At first the Board held two meetings a year; but, as it was found feasible to entrust much of the business to an Executive Committee, the full Board now meets only once a year.

OTIS CARY.

Historical Sketch of Kobe College.

1. PRELIMINARY PERIOD, 1873—5.

Misses Talcott and Dudley arrive in Kobe, rent a room at the home of Mr. Maeda, in Hanakuma cho, and teach English, Bible, singing, etc., to a few boys and girls. In the meantime plans are made to start a real school, land is bought among the ricefields up the hill, and a house intended to accommodate thirty people is built.

2. THE "KOBE GIRLS' SCHOOL" PERIOD, 1875—1894.

The teachers move their class up from Hanakuma cho, and open, October 12, 1875, the first girls' school in Western Japan. To be sure, it includes a small boy or two, at first, but its name is "Kobe Eiwa Jo Gakko,"—literally, "Kobe Anglo-Japanese Girls' School."

The school grows so rapidly that two years later a new school building springs up, in response to the efforts of both Japanese and foreign friends. The need for more organization becomes apparent, and, in 1880, Miss Clarkson and Mr. Yoshida arrange a systematic curriculum that marks a new era in the educational history of the school.

The first class graduates with twelve members, in December, 1882, receiving its diplomas from Rev. O. H. Gulick, and listening to an address by Rev. J. D. Davis.

Its tenth anniversary, 1885, finds the school with 97 pupils, and a one-year higher course starting. Misses Brown and Searle select, as the school emblem, the conventionalized trefoil, signifying the all-round development of body, mind, and spirit.

1887 sees the first musical given in the school, and 1888, the first English literary, held in connection with the dedication of the new chapel. A new three-story dormitory, largely contributed by Japanese friends, also marks this year, which reaches, in enrollment, 193, the largest in this whole period. Of this number 71 are Christians. The number of Christians increases the next year through the effective religious work of Mr. Wishard and the revivals attendant upon his visit to Japan. The Missionary Society is organized as one expression of the new religious life.

In 1890 the school magazine, "*Megumi*," or "*Grace*," first sees the light, and two years later, in being passed over to the Alumnae Association on its organization, enters upon its career as the organ of the graduates in their work for, and with, the school. In 1891, changes of curriculum once more take place; by the addition of one higher year a three-year college course is completed, sending out its first two graduates in July, 1892. The next year sees the Music and Science Buildings under way, and a new era is on the eve.

3. THE "KOBE COLLEGE" PERIOD, SINCE 1894.

With the dedication of its two new buildings, and the consequent increase

of its facilities, the school adopts the new name of Kobe Jo Gakuin. Two years later it incorporates its lowest department into its middle one, and the five-year academy course springs therewith to the light. In 1897 the student activities develop into a Y.W.C.T.U., and aChristian Endeavor Society; and alumnae activities raise most of the money needed for remodeling the Japanese building for sewing and cooking classes. 1899 sees the school year from September to June altered to come into line with that of Japanese schools, thus running from April to March; and also the first recognition of the school as an educational institution, given by the Department of Education.

The twenty-fifth and thirtieth anniversaries find increasing students and a consciousness of cramped quarters in the city. The question of greater expansion by moving outside of city limits, becomes a burning one, but is solved by the opportunity to rent a large plot of city land north of the campus. With this the new expansion begins in 1906: a new recitation building is followed by a brick chapel and administration hall, and that, in turn, by a small gymnasium. A Board of Managers for the more efficient administration of the school is started in 1907; the curriculum, expanded in 1906 to nine years, is re-divided in 1908 into five years of academy and four of college grade; in 1909 government recognition as of a grade equal to that of the ordinary government girls' high school, with permission for graduates to take government examinations for teachers' licences, is received. Miss Talcott's birthday, May 22, is now first set apart as "Founder's Day," and on her death in 1911, school activities are suspended for three days, and her funeral is fittingly held in the chapel of the institution that she founded.

1912 sees the organization of a Y.W.C.A. among the students; and 1913 sees the faculty organization developing to the appointment of a dean. The next year the new Domestic Science Hall is dedicated, and when to it is added the sanitation plant provided in 1915, the equipment record is completed. This, the fortieth year of the school's history, is specially marked by Miss Searle's severe *jinrikisha* accident and return to America. Her resignation as principal is followed by Miss DeForest's appointment to the office, into which she is formally inducted at the fortieth anniversary exercises; at these exercises Miss Searle, safely returned from her long journey, is made principal emeritus and welcomed to a continuation of her long service in the school.

[Abridged from the Japanese sketch prepared for the anniversary.]

Statistics of the Student Body in December 1915.

Occupations of Parents. The larger majority of the 269 students came from homes engaged in mercantile pursuits, relatively few being from professional families. The parents' occupations in order of number were: members of firms, 83; merchants, 70; no occupation, 51; officials, 17; pastors, 14; teachers, 12; physicians, 11; farmers, 6; artisan, 1; while 4 are classed as miscellaneous.

Proportion of Christians. Of the 269 students, 117, or 44%, were professing Christians, 21 of whom had been baptized in infancy and had later made profession of their faith. 143, or 53% came from homes where one or more members were Christian. This is a notable change from the figures of twelve years, or so, ago, when 10% was the figure given. The change is due to two main causes: the increase in the Christian body, with the growing up of the second and third generations of Christians; and the increased efficiency of the school, with the government recognition that has added to its favor with the Christian community.

Denominational Distribution. The *Kumi-ai* (Japanese Congregational) is the best represented denomination, 79

(67½% of the Christian students) belonging to that branch of the church. Other branches are represented as follows: *Nihon Kirisuto Kyokwai* (Presbyterian), 16; Methodist, 12; Episcopalian, 6; Baptist, 2; German Evangelical, 1; Roman Catholic, 1.

Aided Students.

The statistics of needy students, who have received financial aid in their education, are available since 1885. The largest number aided in one year was 29, in 1894, 32% of the student body at that time of reaction against foreigners and Christianity, when the school enrollment was the smallest in its history since the early years. The smallest number aided in one year was 11, in 1903, 6% of the total enrollment. In 1915 it was 22, 8% of the whole. The average number per year for the thirty years, is 21.

Ages.

The youngest age in school, in December, was thirteen, the first year in the academy containing thirteen girls of that age. The academy fifth year was about evenly divided between eighteen and nineteen. Of the five in the senior college class, four years older in school curriculum, one was twenty-three, one twenty-four, and three twenty-seven. The extra years generally represented experience in some other than a student life.

Dormitory Numbers.

The 67 students in the dormitory represent all academic classes, and comprise almost exactly one-fourth of the student body. Up to 1898 the number in the dormitory was generally at least half the total enrollment. Two facts account for the changed proportion: the increase of girls' schools throughout the empire makes it less necessary to send girls away from home to school; and the increased facilities for transportation in the suburban electric cars enable girls from near Kobe, to "commute," instead of entering the dormitory. This change of proportion complicates the matter of Christian work among the students and their homes, and alters somewhat the evengelistic problem of twenty years ago.

On the Confidence of our Constituency.

I had thought of writing on "The Needs of the College," but fearing that the gentle reader would shun an article so labeled, I have chosen for my title one of the *sine qua non's* of success in any land,—the confidence of those who support the institution by gifts, by sending daughters, or by friendly influence.

We have this confidence in two important respects. There are a few indifferent parents who send us their daughters when they fail of admission to the government school,—a failure that does not argue inability, as that school has so many applicants that it rejects many capable candidates. But there are, on the contrary, those parents that take special pains to tell us that their daughter is not trying for any other school; that they wanted her, above all, to get the Christian training and character-building that she will find here. And among these parents there are both Christians and non-Christians. An official of a large factory recently asked us to send candidates to its business training course. "For," said he, "we know that women in business positions have many temptations to meet, and we want candidates with the strength of character that religious training supplies."

The other matter in which we have the confidence of our patrons and our alumnae, is in our standard of scholarship. Inefficiency in education, or the failure to produce adequate results in intellectual power, is a subject of much concern among educators in Japan, at present. We do not claim to have attained as yet, in this matter, and we, too, press forward. But, in so far as we have succeeded in arousing and maintaining in our student body a spirit of inquiry and of self-imposed effort, thus far have we raised their conception of what education should mean; and there are those who come because of their recognition of this very feature of self-develop-

ment. The difficulty that students from other schools find in entering our classes in English and mathematics, distinguish those subjects as more advanced than in most girls' high schools; while a spontaneous testimony was recently given to the effect that our academy third year students could write better Japanese compositions than the fourth year students of a certain girls' high school. An alumna expressed in our faculty meeting, not long ago, her own hope, and that of other alumnae, that the standard of scholarship here would be maintained.

When, however, we come to some points of school equipment, we find ourselves asking: Does our constituency feel sure that we are doing all that might well be done for the comfort and the culture of our students? Have we sufficiently at heart their physicl development, and the conservation of their naturally dainty Japanese manners? Our gymnastic work would be more effective if we had that enlargement to our gymnasium that we want three thousand dollars to build and equip. Their comfort and manners would be improved if they could live in a better-built, more cheerful dormitory of Japanese style, instead of the present "Eurasian" type. Then I find a representative father or mother wanting more domestic science for his daughter before she enters her new home. "Yes," I reply, "we are just about to draw up plans for a regular course in that branch. But our equipment is by no means complete, and not enough of the money for it is yet in sight to enable us to set a definite date for its start." The Japanese cooking laboratory is in good order, but none for foreign cooking has yet been supplied.

"I hope this college will make music in heaven," said a visitor to me, to-day, as we walked out of the Music Building. Yes, but in the process we need to make more and better music on earth. A reed-organ is inadequate to the needs of our chapel; the Steinway grand piano there, which has been loaned us for some years, is just being returned to its owner, leaving us to follow it with longing gaze. The practice pianos in the Music Building are being used sometimes ten or eleven forty-minute periods a day, and even with that, requests for practice periods have been refused. The increased demand for piano lessons, growing rapidly with the increased appreciation of western music, is represented by the following comparative statistics of students in the regular courses electing music on the side:

Year.	Students of Organ.	Students of Piano.
1909	32	2
1912	45	9
1915	28	16

Is it any wonder that our poor, hard-worked pianos cry aloud (in painful piano fashion) for alternates?

But we must maintain the confidence of our constituency not only in our care for the comfort and culture of our charges. We must have far-sighted vision of future possibilities. Perhaps the telescope we have long wanted would have helped us along that line. But the Alumnae and the W.B.M.I. have already sighted a goal to steer for, in an endowment to put the institution on a firm financial footing. May the beginnings they have made be the harbingers of a speedy completion; and may such endowment be obtained as shall extend permanently the efficiency of the college, and the faith of its friends in it, as an organ of the Kingdom of God.

(Miss) Charlotte B. DeForest.

KOBE COLLEGE ACCOUNTS.

[1] REGULAR BUDGET, 1876–1915.

(Excepting the salaries of the missionary teachers.)

RECEIPTS.

Year.	W.B.M.I.	Tuitions.	Jap. Gifts.	Sundries.	Balances.	Expenditures.
[2] 1876	355·57					355·57
1877	314·53					314·53
1878	450.					450.
1879	272.67					272.67
1880	915.97	185.62				1,101.59
1881	830·53	175.10				1,005.63
[3] 1882	793·77	174·75				968.52
1883	763 05	240.99				1,004.04
1884	931.17	253·93				1,185.10
1885	817.91	295.92				1,113.83
1886	806.59	427.42				1,234 01
1887	970.	614.95				1,575 04
1888	753·79	977·30				1,731.09
1889	502.89	1,040.33				1,550.22
1890	970.30	888 07				1,858.37
[4] 1891	1,056.35	1,010.70			134.65	1,932.40
1892	976.15	1,027.35		211.82		2,159 97
1893	1,353.46	916.05		101.75		2,371.36
1894	1,989.20	824.04		105.51		2,918.75
1895	1,809.66	803.26		111.28	59.19	2,665.
1896	1,745.82	932.80		50.16	65.80	2,722 18
1897	1,867.46	973.42		105.50	3.01	2,054.17
1898	2,000.	1,023.34		80.	280.86	2,825.49
1899	2,000.	1,283.52		161.70	110.62	3,615.46
1900	2,100.	1,662.59		166.30	4.06	4,035.45
1901	2,179.	2,062.84		112.72	24.52	4,334.10
1902	2,685.	2,220.68		83.88	7.33	5,006.75
[4] 1903	2,723.	2,653.78		211.97	2.44	5,593.64
1904	2,600.	3,111.25		184.23	4 05	5,893.87
1905	3,000.	3,408.94		231.10	4.05	6,640.04
1906	3,750.	3,824.45		224.80	.94	7,802.36
1907	5,251.50	3,686.30		155.94	4.73	9,089.95
1908	7,647.92	3,471.40	55.	154.51	156.78	11,540.34
1909	8,978.32	3,181.51	25.	155.23	71.31	12,111.97
1910	9,444.35	3,914.40		228.36	374.96	13,283 46
1911	10,123.36	4,341.15	30.	557.30	858.04	14,568 45
1912	9,970.09	4,508.35		502.65	17.68	15,821 45
1913	10,570.11	4,634.45		361.90	54.51	15,638.65
1914	11,759 54	5,448.30	360.	532.97	174.38	17,871.92
[4] 1915	12,500.	6,058.55	360.	265.51	167.34	19,191.10

[1] The sums all represent *yen*, but during the early years the *yen* was nearly the same as the dollar.

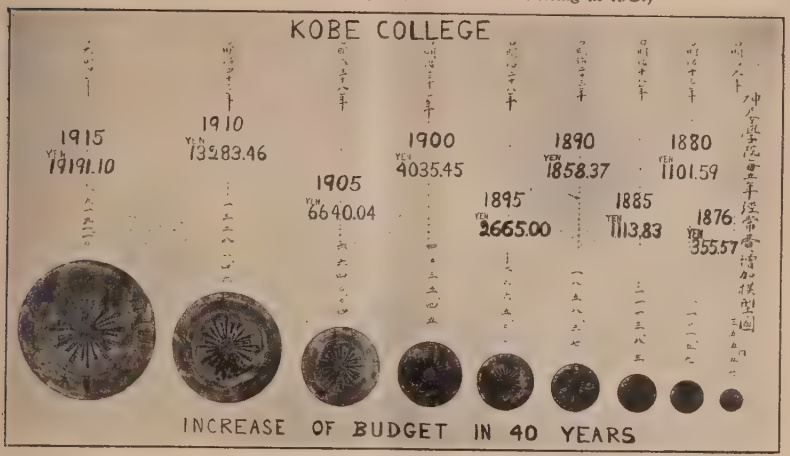
[2] The sums given for the first four years are the sums given for those years in the mission treasury books, and represent only the expenditure above what was taken for board and tuitions.

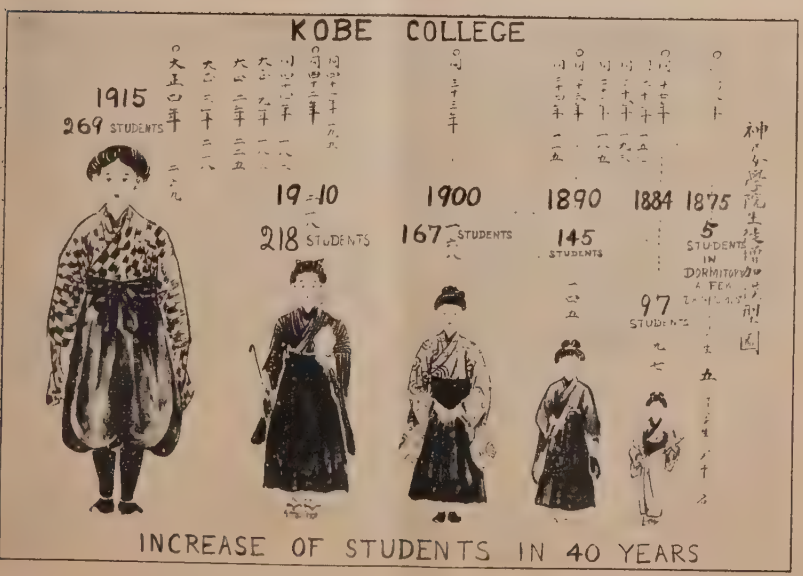
[3] The sum for the year 1882 covers only ten months.

[4] Special grants for special repairs were given by the Board this year.

CHARTS MADE FOR THE FORTIETH ANNIVERSARY OF KOBE COLLEGE.

(Designed by Mr. Ichii Kobayashi, Teacher of Drawing in K.C.)





KOBE COLLEGE FORTIETH ANNIVERSARY EXERCISES.

Dr. Harada is speaking. The motto over the platform, the expense of which was met by the graduation gift of the class of 1915, reads: "Thou shalt love the Lord the God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself."

Date.	Description of Property.	Expenditures. [1]			Receipts. [1]		
		Land.	Building.	Total.	Japanese Gifts.	W.B.M.I.	Other Sources.
							(Kobe Foreign Residents).
1875	First Building, called the Nansha.	2,769.52[2]	3,323.48	6,093.	893.	5,200.	208.
1877	Second Building, a schoolhouse.		1,421.59	1,421.59	621.	592.59	
1887	Second Building made over into a dormitory, the Seisha.	No statement.					
	Chapel and Recitation Hall.			5,200.			
	Building (for sewing) with land, on the eastern boundary, called the Tosha.	No details.		2,750.		7,950.	
1888	Dormitory, called the Chusha.		2,140.12				
	Kitchen and bath-house.		130.39				(Interest, etc)
	Walls, drains, sundries.		281.34	2,552.75	1,545.92	975.	31.83
1889	Land.	4,792.26		4,792.26	70.	4,966.98	
1891–4	Land.	2,162.80	(Balance	.....244.72)			
	Science Building.		6,571.80				
	Music Building.		4,810.69				
	Furnishings and apparatus for both the above buildings.		2,453.80				
	Front wall and gate house.		778.71				
	Grounds, walks, fences, incidentals.		1,007.32				
	Balance.		114.43	17,909 61	1,207.40		366.56
1896–8	Rebuilding Tosha (mainly Alumnae Gifts), called Shokeikwan.		1,573.96	1,573.96			
1904–9	Chapel and Administration Building (brick).		32,124.41				
	Academy Recitation Building.		19,986.25				
	Furnishings for both the above.		4,512.51				
	Gymnasium.		1,799.76				
	Enlarging Shokeikwan.		1,370.25				
	Bath-house and Servants' Quarters.		1,734.94				(Rockefeller).
	Repairs on Music Building.		393.67				56,000.
	Repairs on Science Building.		334.03				
	Grounds, walls, drains, fences.		9,281.26				(Miscellaneous).
	Architect and Superintendent.		5,320.14				1,632.72
	Miscellaneous.		2,346.05	79,203.27	1,570.55	20,000.	
1913–15	Household Science Building.		8,857.84				(Higher Educational Endowment Fund).
	Supplies.		300.				3,832.50
	Balance, toward the laboratory for foreign household science.		4,900.42	13,160.30		9,204.	(Interest). 123.80
		Grand Total.....134,901.46			Totals...5,907.87	66,798.18	62,195.41
							66,798.18
							5,907.87
						Grand Total.....	134.901.46

[1] All sums are in *yen*. [2] The statements of land purchases are probably incomplete.

KOBE COLLEGE: LEGACIES & SPECIAL GIFT FUNDS.

Date.	Fund and Use of Same.	Amount & Source.	
		Japanese.	Foreign.
1890–93	Money for library books, from Miss Leach.		360.19
1897	Money for books, from the Kawamoto Family.	50.	
1905	Kodera Legacy. The interest is used to supply 16 annual tuitions for deserving needly students.	5,000.	
Annual	Student Aid Fund. A regular grant is made by W.B.M.I.		100.
		Many private gifts of varying sums and regularity.	
1906	One-Thousand-Yen Endowment Fund from an anonymous giver. The interest is used for special cases of need among teachers or students.		1,000.
1911–15	1,600.00 *yen* annually from the Higher Education Endowment Fund of the A.B.C.F.M. This has been spent largely on Household Science building and supplies, scientific and other apparatus, and supplementary funds for teachers' salaries.		8,000.
1913–15	Holbrook Scientific Fund. This legacy from Dr. Holbrook was spent according to her wish, on scientific apparatus.		200.
1913–15	Talcott Memorial Library Fund. This was raised by Miss Talcott's friends in Springfield, Mass.		300.
1915	Kurokochi Memorial Fund, for the purchase of science books.	200.	
1915	Holbrook-Stone Memorial Fund. (Use not yet determined.)		800.
1915	Gymnasium Enlargement Fund, a fortieth anniversary gift from the student body.	404.40	

Note: The above table includes only sums of fifty *yen*, or more, not included in the gifts recorded in the table of real estate.

General Notes.

The new school year that opened in April, has brought Kobe College the largest enrollment on record—a round three hundred students, divided as follows:

Academy.....	247
College	37
Music	16

* * * *

For many years the American teachers have chosen, each year, a Bible verse, which they have asked the graduates to join the school in taking as a motto for the New Year. At first, a personal latter to each graduate accompanied a pretty card with the motto painted on it,—sometimes, through the kindness of friends in America, by hand. Later, as the number increased, this became impossible, and now the motto is sent through the alumnae magazine. A beautifully illuminated copy of last year's motto, "Not to be ministered unto, but to minister," after hanging during the year, as usual, in the chapel, has, at the suggestion of Mrs. Moses Smith, been placed permanently in the new domestic science building. This year's motto, "Looking unto Jesus," is the first to be used a second time.

* * * *

For years it has been the custom for each class on graduating, to leave a gift in the school. The most common gifts have been books for the library, curtains or hangings for decorations, and clocks. Some classes have contributed toward the alumnae endowment fund. The pictures of Miss Talcott and Miss Brown in the chapel, the table on which the Emperor's Rescript is placed on public occasions, the curtain for use in entertainments, and the motto recently painted at the back of the chapel platform, are included in the list of such gifts. The chapel desk was given by the Alumnae Association for the twenty-fifth anniversary of the school. The grounds are full of trees and shrubs given by friends, alumnae, or students. The museum contains many specimens showing their interest. Only a fraction of the list can be printed.

* * * *

The whole number graduated from all departments of the school, from the beginning, has been just five hundred, of whom sixty-two are graduates of the college department. Most of those completing the college course, came from the academy course of this school. The sewing course, carried on for a short time, nearly twenty-five years ago, had five graduates. The music course has graduated seven students, four of them from the normal course, though many others have taken a part of the course. Of the first ten classes graduated, 96, out of 105, married. Of the next ten classes, 84 out of 99, and of the third ten classes, 152 out of 201 married. Of the remaining three classes, including the one just graduated, about ten per cent are already married. Thirty-eight of the whole number are not living. The last time investigations were made, two years and a half ago, more than one fourth of the whole number had been teachers, and somewhat less than one fifth, including wives of Christian workers, had been engaged in direct evangelistic work.

* * * *

"The history of Kobe College" said President Harada in substance, at its fortieth anniversary exercises, "is that of western education in all Japan: first ridicule, opposition, indifference, then approval. The missionaries who came to this country were like the Pilgrim Fathers, who founded schools as soon as they had built churches. These founders from the United States did not bring the school merely as an excuse for evangelistic work, but worked with the broadest of motives to contribute even a little to the education of women in Japan. Moreover, along with the gospel and education came insistence on social and moral reform, monogamy and purity of the home, which Japan had not. Confucianism and Buddhism have been two thousand years in Japan and have given it much, but have consistently kept woman back. As art and religion have been received in ages past from India, through China and Korea, the time may soon come when Japanese Christian women may assume the responsibility for educating and Christianizing Korean and Chinese women, and perhaps even Indian. Japan has progressed more rapidly than these other oriental nations, yet now gives back to them—commerce, for selfish reasons.

"As compared with the government schools in Japan, mission and private schools have often been poorly equipped; yet because of the personalities that stood behind them, their type of education has been successful in the making of character, which is the end of education." (From Mrs. Cobb's report for the "Smith College Alumnae Quarterly.")

* * * *

Here are some quotations from class themes by college students, on the subject of the relative advantages of Kobe College and the public schools:

"The students of the public school have more opportunity to cultivate the observation of the rules than the students of the private school. They are accustomed to obey the teacher. In

the private school the students are brought up with the principle of freedom, therefore they readily acquire irregularity."

"When I hear the name of public school it reminds me at once of the rule. The rule is the most important thing, and teachers and students act according to it. But, as you know, it is cold and stern. Consequently we cannot find the warm and kind friendship between teachers and students as we do in Kobe College. Freedom reigns in our dear school, but 'freedom means responsibility.' Therefore we must be careful not to use it for our own personal interest, but for the good of others. Liberty without wisdom, or rule, is very dangerous, but the true thought of freedom in Kobe College is one good advantage over the public school."

"The insiginia of our school, a leaf of clover, means knowledge, health, and spirit. Some people insist that religious education is not needed in school life, or, rather, it is a check to education. But the religious mind is an instinct, and grows most warmly in the age of youth. Therefore it is very important to train the spirit at this age. On the other hand, it easy, at our age, to be led into sorrow and evil.—(Some) schools press down from outside by many rules, so the reaction of the oppression comes when they become free. But Kobe College from inside makes a happy and just heart under God's rule of love and justice. At all events the purpose of (some) girls' schools is negative, but that of our school is positive."

* * * *

The editor can claim no jot nor tittle of credit for the excellencies of this issue. He neither secured, solicited, nor suggested any contributor or subject; nor did he wear down the point of his blue pencil in the slightest. Beyond this note he penned never a word. His pride in the number will be shared by many readers, and Kobe College's noble career will be more deeply and more widely appreciated. In 1906 the late Dr. Greene remarkt: "On the whole, Kobe College has been our most satisfactory piece of educational work," an observation whose significance was enhanct by the fact that his well-known sympathetic appreciation of other educational institutions was profound. Among schools in Japan for higher education of girls, Kobe College and Academy hold an acknowledged high rank in the opinion of Japanese educational authorities, as may be seen from the fact that in the section on "Higher Education for Girls" in "Education in Japan," a report prepared by the Dep't of Education, for the Panama-Pacific Exposition, Kobe Jogakuin is included among the four institutions named—Mr. Naruse's Japan Woman's University, the Methodist Aoyama Jogakuin, and Miss Tsuda's English Language School for Girls being the others. Of these, Kobe College was the pioneer, since her college department dates from 1891, Miss Tsuda's, from 1900, Mr. Naruse's from 1901, and Aoyama, from 1902. The latest available statistics of the Dep't of Education show 207 girls' high schools (*koto jo*), and 90 domestic high schools, in which latter household management is taught, sewing constituting the spinal column of the courses; of these schools, 154 high and 78 domestic were public. Assuming 80,000 pupils in these 297 schools, we find Kobe College and Academy are educating about three fourths of one per cent of the girls in secondary and higher schools in Japan. A recent survey of Christian girls' secondary and higher schools in Japan indicates that there are approximately 55, with some 8,051 pupils, and Kobe College and Academy were educating not far from three and four tenths per cent of these girls. Of the above four institutions, two are mission schools, and the other two are the products of Christianity, in the sense that Christianity gave the impulse, and their founders are Christians. The Japanese system of education has "no school where instruction is given to girls preparatory to a university course. We

have no Imperial University for women, and there are but few among the general public, who urge the necessity of higher education for women." These statements, officially made no longer ago than November, 1914, in the above report, show that Kobe College and her Christian compeers are still pathfinders for lagging public sentiment, as mission schools for girls were during three decades of Meiji. In their ideals for woman's education, Kobe College and her compeers are in advance of the times in Japan, (XI. 4.)

Personalia.

Extracts from letters sent for the anniversary by friends now in America, who were formerly members of the faculty:

Miss Florence Holbrook, 40 South 8 Ave., Mt. Vernon, N.Y. I know nothing that would give me so much pleasure as to help celebrate the founding of your wonderful Christian College.

Miss Nina C. Stewart, 410 Winona St., Northfield, Minn. My work now is in the high school here at home. I teach part of the English, and have charge of the library and text books of the school.

Miss A. W. Kent, West Medway, Mass. For myself, I am living with my sister, a widow over eighty years of age. I am very well, never having had an attack of the asthma that drove me out of Japan, since the morning the *China* sailed from Yokohama. I wish all those present who knew me would consider that they are receiving a warm personal greeting from me.

Mrs. (Anna Pettee) Pettee, Decatur, Ill. (927 W. North St.) My husband is with the Decatur Bridge Co. We have a boy five years old. In my Bible work in the church here I am often reminded of the earnest spirit showed by the Kobe College girls in our study of the Bible together. Last year I was president of the missionary department of the ladies' society of our church.

Mrs. (Amanda Walker) Donaldson, Fullerton, Cal. We hope that all our Kobe friends who pass this way, will remember that a very long latch string is always out at the Donaldson home, and that we cherish the ambition of making our guest book rival even that famous one at the college itself, because of the number of missionary and Japanese friends we have entertained. (One of the first names in her guest book is that of Helen Keller. S. S.)

Mrs. (Virginia Clarkson) Cady, 431 W. 121 St., New York City. At present I am in this great city with my oldest son, who is just finishing his work for a B.C.S. and M.C.S. degree. I am thrown daily into the society of Japanese ladies, and find I can still, if necessity requires, talk in the language of their land. It is with great satisfaction that I note what true women the ladies from Japan show themselves to be. Their adaptability to a strange country and its puzzling customs, is marvellous.

Miss Elizabeth Torrey, 374 Manhattan Ave., New York City.

> Kobe College—forty years young!
> How can her praises be told by one tongue?
> The *lives* of her daughters—they must tell
> What she has taught them, and how well.
> May her life be increasingly useful.

Mrs. (Cora Goodman) Ball, 1,862 Sherman Ave., Evanston, Ill. After Mr. Ball was graduated from Northwestern University and Garrett Biblical Institute, we went into home mission work in Montana. However, Mr. Ball did not feel himself to be sufficiently equipped, and an opportunity was given him to return to Northwestern for advanced work. So we are here again, and expect to remain here for at least another year. I am also taking up some studies in the University, and hope to secure an advanced degree before we leave Evantson.

Mrs. (Emily Brown) Harkness, Santa Cruz, Cal. I remember the feelings of surprise I experienced when I first came to Kobe College, at the extent to which Miss Talcott expected all connected with the institution, from teachers to servants, from the oldest to the youngest student, to serve one another, the school, and the community; and she herself set us all a beautiful example in this respect.....I verily believe that in all this world, those colleges which best succeed in impressing the ideal of service on the minds of their students, and leading them to adopt it as their own, will, in the end, be hailed as the greatest colleges in the world.

All these friends, with many others, sent most cordial congratulations and good wishes. We wish we might print the letters in full.

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The following action was taken at the Annual Meeting of the Japan Mission of the American Board in July, 1902.

VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

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NO. 1 YAESUCHO, ITCHOME, KOJIMACHI-KU, TOKYO.

Michinari Suenobu, Chairman of Board of Directors.
Keinosuke Nishino, Manager.

MISSION NEWS.

ADVERTISEMENT OF VOLUME XIX.

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1. Reports of the educational and evangelistic work of the Mission.
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3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
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